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Being A

LETTER

TO THE

Bishop of *Salisbury*,

Occasion'd by His LORDSHIP'S

New Preface

TO HIS

PASTORAL CARE.

L O N D O N,

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A
LETTER
TO THE

Bishop of *Salisbury*,

Occasion'd by His Lordship's New
PREFACE to His *Pastoral Care*.

MY LORD;

I Never read any thing which falls from Your Pen without a particular Admiration, but none ever yet affected me so much, even of your own Compositions, as that which is the Occasion of the present Letter. Every Writer has his *Peculiars*, and every Reader his Favourite Writer, nay even Authors themselves have their Favourite Books, whether out of a Fondness to them as their last, or best Productions,

tions, I shall not determine. Your Lordship has freely own'd, that in the 70th Year of your Age you begin to doat upon your *Pastoral Care*, the most excusable Time indeed (if any can be) to grow enamour'd with our selves. Old Men have a Privilege to commend themselves, and I know no Reason why your Lordship should not claim it as well as others ; This I am sure of, that there are some in your Lordship's Station, who want it as much as your self. You are pleas'd to confess it as an Apology for your speaking *thus* to the *World* at present, that you *cannot speak to it long in any sort*. What kind of an Apology this is, I leave the Criticks to determine, but I cannot but foresee that if every Splenetic Old Gentleman should make use of the same under your Lordship's Authority, that it must be of a very troublesom, if not dangerous Consequence. How must it alarm the World, if every Man on the wrong side of *Threescore* should declare upon that Account, that he must and would *write*? What could we do in such a Case? We can't deny him the Privilege, because he might very justly say, *Why not I as well as my Lord of Salisbury*? There is no resisting so powerful an Argument as this ; tho' it is to be hop'd we shall see but little Effects from it ; for
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tho' every one of your Lordship's Age may boast of the same Experience, yet we know but few who are so proud as to publish it to the World.

But my Lord, I cannot question but that one who is so free to communicate, will be willing to receive something from others too; and I do declare to your Lordship, that tho' I am not half *Seventy*, yet I think that there are many things in your *Preface*, that deserve to be remark'd upon; several Things false in Fact, and several unfair Consequences drawn from them. These I shall take the Liberty to mention, not questioning but you will agree with me, that *with the same measure you meet unto others, the same ought in Scripture Equity to be meted unto you again.*

First then I observe that you say, you have suited this *Preface to the Times*, a Method which has been used with other Books of Reputation, and lately by a Reverend * Brother of your Lordship's before a few Sermons. It is well known what a hearty Admiration you express'd of the said *Preface*, and how uneasy you have been ever since, that any one should

* *The Bishop of St. Asaph.*

show a more forward and importunate Zeal than your self. But the Time is at last come for your Lordship to flame out too, and as the Fire has been stifi'd some time, so it broke forth with greater Violence; There is now a *free Vent* given to your *sad Thoughts*, and your *secret Mournings* are become Public.

But to trace more closely the Subject of your *Preface*, I cannot read your solemn Appeal to the *Searcher of Hearts* for the Truth of what you are going to utter, without a great Concern for your Lordship, for you may remember that those Appeals to the Almighty in a late † Case, were by some of your own Principles taken for nothing more than a *Solemn Equivocation*. For my own part, I can't entertain so hard an Opinion of any Man; but then it is to be observ'd too, that the World are in some sort Judges of our *Hearts* by our outward Actions; and if so, your Lordship must own that many of your own Profession have entertain'd grievous Suspicions, that tho' you may have the true *Interests* of the Church before your Eyes, you have not always persw'd them with a sincere and fervent Zeal. To

† Dr. Sacheverell's Tryal.

prove this, my Lord, I will only desire these Concessions; That the *true Interests* of the *Church* are the Maintenance of its Doctrines and Discipline, and that tho' its Discipline may change, yet the Interests of its Doctrines are always the same. If this be allow'd, I can easily prove that your Lordship has alter'd, nay revers'd some *Doctrines* of the Church, which you your self have Propagated as such before. What can be a greater Contradiction than that *Resistance* should be unlawful and unscriptural in 1674, and not only convenient, but lawful, and founded upon Scripture in 1708? Be pleas'd only to compare your Sermon preach'd at *Covent-Garden*, Dec. 6. 1674. and your Assertions in a Speech at the late Tryal; and if the Equivocation of a Jesuit can reconcile them, I will allow that you have ever persu'd the *Interests* of the Church with a *fervent* and *sincere Zeal*.

If to deviate from the receiv'd and allow'd Assertions of the *Church*, and your own Arguments for those Assertions be to be *sincere* in the *Church's Interests*, then have you persu'd them with a *sincere Zeal*?

If to make that a *necessary Duty* in the Subject, which you before condemn'd as a *Sin*, be a *sincere Zeal*, then you have
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been sincere? But I bear you *Witness*, that it is a *Zeal* either without *Knowledge*, or against it. These are indeed sad *Thoughts*, and they would lie on my *Mind* both *Day* and *Night*, and be the *Subject* of many *secret Mournings*. I should have, I confess, but little *Leisure* then to manage *Politicks*, and make *Prefaces*, if these Things loaded my *Conscience*.

But it is not so with your *Lordship*, you have not only time to reflect upon the past Affairs of *Church* and *State*, but to form imaginary *Dangers* hanging over them even at a *Juncture*, when they are best secur'd. It was *Criminal* not long since, to say the *Church* was in *Danger*, when there might have been good *Reasons* for the saying so; but you can involve the *whole Reformation* in the same *Danger* at present, and not be censur'd for it. By which we may perceive you are willing to take a *Liberty* which you would not allow to others; but thus it is, when Men of *Comprehensive Views* inform us of the State of Things. The *whole Reformation* is now upon the *Brink* of *Ruin*, and by *Consequence Geneva* must; this is enough for to make the good compassionate *Bishop* cry mightily, and prophesie strongly. But you go on, and say, *That the outward State of Things*
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is black enough, God knows, but yet if God does, I dare say it is more than your Lordship knows, at least we shall not be so apt to believe that you do, till you produce more sufficient Evidences, that you have a Revelation for it. But one of your † Brethren had before told us of Black Clouds, and so it was necessary to keep on the Show, and bring them on again, tho' it were only as the Sun and Moon are introduc'd in the Rehearsal, no more than to take a Dance. However the Clouds begin to thicken, and your Fears to heighten upon another Account, the inward State of Things, into which we are unhappily fallen. And here we find grievous Complaints against the Ignorance of the Persons, who offer themselves to be ordain'd, the greatest part of which must have fallen to your Lordship's Share, since we have not heard of the same Complaints from any other of your Brethren.

Your Accusation is, That the greatest Part of those who come to be ordain'd are ignorant, to a Degree, not to be apprehended by those who are not oblig'd to know it. That they know nothing of the easiest Part of

† St. Asaph.

Knowledge, the Scriptures ; That they lay the Blame on their Tutors in the Universities, who never mention the reading of them, to them. A very heavy Charge indeed, and it may be true in an Instance or two, but I cannot think it so frequent as you assert it is. This I very well know, that your Lordship seems to lay hold of every Opportunity to blacken the *Universities*, and the inferiour *Clergy*. But nearer to the Point, It is well known, that your Lordship deals unfairly in the Examination of the *Candidates for Orders*, and of this I leave those concern'd in it, to give Instances. I only beg your Lordship to consider, that the Generality of these Persons come with great Apprehensions of your Sagacity, and modest Diffidence of themselves, and that a little Confusion will put the most knowing, and the most *mighty in Scriptures* out of a Possibility of returning a present Answer to every insidious Question. Beside, that when you are pleas'd to help that natural Confusion, by asking such immaterial Questions, as how many *Verses* there are in such a *Chapter*, or leaping from the *Beginning* of one of the *Gospels* into the *Middle* of one of the *Prophets*, you cannot but think this desultory way of Examination may put a modest Person, tho' well prepar'd,

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to a Stand. This is an Ignorance which no one need be ashamed of, and I rather think the Shame ought to return upon those who account it so.

As to the *second* Part of this Accusation upon the Tutors in the *University*, I can assure your Lordship, that either the *Informants* abus'd you, or you have done the same by the World. For ev'ry Body that ever enter'd an University, is able to contradict, upon his own Knowledge, what you report of the *Tutors* Silence in respect of their recommending the *Scriptures* to their *Pupils* Perusal. They do not only in their Publick, but in their Private Discourses enjoin them to read them, but have their stated *Lectures* as Comments upon the *Scriptures*. This Scandal has the least Grounds of any that could have been cast on those Honourable Bodies, and the frequent excellent Discourses of many of the younger *Clergy* from among them, sufficiently contradict this Calumny. I own that most of the Profession insist upon some *Scripture* Doctrines not very grateful to your Lordship's Taste, and therefore they have the Misfortune to incur your Displeasure. *Hinc illæ Lacrymæ*. This is the Cause of those secret *Mournings*, those *Tearings* of the Heart, and Revilings of the Mouth. But
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had your Lordship's Seminary still flourish'd, had more young Clergy-men of the same sort, as those to whom you allow'd Pensions to hear your *Lectures*, been still sent out into the Vineyard, we might have expected glorious Labourers indeed. Tho' it's a Secret still what your Lordship intended to propose by that Institution, and what Principles you were pleas'd to instill, yet the Effects are notorious, and the Men so well known, that the Universities do not envy you the Honour of their Education. May their Examples not be objected to their *Mother's* Discredit, but the Precepts of their Adopting *Father*!

Upon the whole, my Lord, if the young *Divines* have not a nice Penetration in *Schemes* of Government, or Logic enough to reconcile Contradictions, Talents only for the higher and more exalted Genius of your Lordship, yet they have *Gospel-Vertues* of equal Use in their Stations, *Faith, Charity, Meekness, and Humility*. As to Points of Learning, let the general Character of the Order, which I think was never better than at present, be left to confute the bare unsupported Assertion of a single Person. But let us hear the worst, for the *Mouth of the Enemy is open, he shooteth forth bitter Words*.

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The Case (says your Lordship) *is not much better with many, who having got into Orders, come for Institution, and cannot make it appear that they have read the Scriptures, or any one good Book since they were ordain'd.* If this be the true State of the Matter, we allow it deplorable, but who has contributed towards this Ignorance? Why, even the Accuser, for is it not your Lordship's Advice to the younger Clergy, even in this your *Favourite Book*, to preach other Mens Sermons rather than their own? Whereas had they studied, and labour'd hard in the Composition of these, they could not but have collected a good Stock of useful and substantial Learning. I know that your Lordship seems to give some Reasons for what you say, but ev'ry one must own, that such a Shifting Thievery as this must wear out the Nerves of Industry, and contract a Rust and Canker of Idleness, which time, instead of correcting, will only make worse, by turning that to Necessity, which was at first only a slothful Indulgence. I am sure the present Bishop of *Rocheſter*, as good a Judge as any, even in your Lordship's Opinion, condemns the Practice upon substantial Grounds, and says, That these young *Pilferers* will have the common Fate of

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all *Thieves*, not to be able to leave it off in their Age.

But still you are unsatisfied, *your Soul is pierc'd by your own Sword*, you cry out, *Oh! that I had Wings like a Dove, for then would I fly away, and be at rest.* It is the general Wish of good Men, that your Lordship resembl'd the *Dove* in something else besides *Wings*, and then I am sure you would be more secure of *Rest* when you did fly away. It is impossible you should complain more heartily, if we were sunk to the lowest Ebb of Ignorance, nay I question then whether you would complain so much. Let us however look about us a little; who are these *that can't deal with Atheists, Papists or Dissenters*? You must own that those who have signaliz'd themselves most of late against the first, and last of these, are but young Men in comparison to your Lordship. These were they, who under the Banners of their Superiours, fought against *Occasional Conformists* too, false Notions of *Moderation*, unscriptural *Resistance* of *Princes*, when many of the *Great* and *Grave* had either bid their Souls take their *Rest*, or were unchristianly busy in sanctifying false Opinions by their Authority. Neither is it to be doubted, but that they are equally prepar'd against the *Papists*,

pists, if ever it should please the Almighty to threaten the Church with those Adversaries, as much as we lately have been with the *Dissenters*. Nor was this carried on by bitter Railing, or a rough Behaviour, tho' there were severe Provocations to it in the Writings of their Antagonists. The late Controversies between Dr. WELLS and Mr. PEIRCE, Mr. BENNET and Mr. ROBINSON, and others, will sufficiently justify this Truth to any impartial Reader.

But it is not only the hard Fate of the *Clergy* to suffer for a pretended Fury against the Separatists, but a tame and supine Negligence of the *Papists*. Who are here pointed at by your Lordship, I cannot see, if you will be pleas'd to inform us where to fix the Scandal, or else we must take it as a loose ungrounded Notion, which we have as much Reason to deny, as you to affirm. For it is not a Proof that we have no Guard upon ourselves, because we are not continually giving false Alarms, and crying out with a lamentable Tone, *Popery, Popery*. We know that if it were not for that terrible *Trysyllable*, most of the secret Enemies of the Church and Constitution would have nothing left to amuse the People with ; *Popery* is the common Stale of the
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Party, and the Cheat has been so long play'd upon us, that we begin to be weary of it. So that if your Lordship, or any other *false Prophet, or Dreamer of Dreams*, should try it again, you must expect the Fate of common Deceivers, not to be believed. We very well remember who were most *silent* when there was the greatest Occasion to *speak*, and it is as plain who are loudest now *when* the Danger is removed.

From the *Dissenters* let us proceed to that shining Character of the *Low Church Men*, the next in Merit, among whom your Lordship owns your self to be ranked.

We must own it as a great Favour, that so good a Judge of their Principles, and one who is so entirely in their Secrets, will be pleas'd to *open all that he knows is particular to them*; For from whom could we expect a better Information, than from the Mouth of their *Rabbi*, from him who suffers himself to be call'd their *Master*?

The *first* distinguishing Part of their Character is, *That they are cordially and conscientiously zealous for the Church, as established by Law: But yet they think no Human Constitution is so perfect, but that it may be made better, and that the Church would be*
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both more secure, and more unexceptionable, if the Administration of the Discipline were put into other Hands, and in a better Method. These Principles, whatever wiser Heads may think of them, my Lord, seem to me a plain Contradiction to each other; for I can't conceive how any one can be cordially, or conscientiously Zealous for any Thing established, if at the same time he wishes that very Thing were alter'd; He cannot by that Rule be Zealous for the Church as it now is, but as he would have it to be; and in this Sense we own the Zeal of the Low Church Men to be very hearty and sincere. If your Lordship's Heart and Conscience be for the Church as established by Law, unless you can divide your Heart and Conscience, (a common Case in these Days) they cannot be for another Regulation not established by Law. We own that old Maxim indeed with your Lordship, that no Human Constitution is perfect, for then it would not be Human; but if it has all the Perfection that any Thing of that Nature can have, we reckon that sufficient. What your Scheme of Alteration is, to make the Church more secure, and more unexceptionable, I cannot guess, only I find the Administration must be put into other Hands. What, my Lord, must we

we have no *Bishops*, no *Convocation*, no *Ecclesiastical Courts*, but only *Lay-Elders*, and the Votes of the People to administer? Does your Lordship look beyond the *Tweed*, or have you an Eye upon the more perfect Model of *Geneva*? Or do you think with a certain *General* at a late *Trial*, to give us that most *unexceptionable Security* of Military Directors? Are *Generals*, and *Lieutenant-Generals* to be Administrators of *Church-Discipline*? Pray my Lord, let us be resolv'd in your next *Preface* who you have pitch'd upon, or else you will give us abundance of *Reason* to entertain hard Thoughts of your Friends the *Low Church Men*.

Another Mark of these good Men you give us in the following Words; That *they think that in Matters declared to be indifferent, no Harm could follow on it, if some Regard were had to the Scruples of those who divide from Us, in order to the fortifying the whole. by Uniting us among our selves.* And has not all due and reasonable Regard been had in this respect to the Dissenters; have not they had *their Conferences* with our *Church* to adjust them? Were not their Exceptions prov'd unreasonable; and when some Points for Peace-sake would have been granted, did they not multiply their Objections, and
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start off from their first Proposals? To allow some of their Scruples will not satisfy them all; and to allow all, will not satisfy many of them: So that such Concessions must be endless, and ev'ry time that any popular Person among them would frame new Scruples, new Concessions must be made, or new *Schisms* arise. It is not to be supposed then that *Regard to Scruples* would *satisfy the whole*, but rather lay the Seeds of perpetual Divisions and Separations, and make a mere *Babel* of the *Church*. No one is against a kind *Deportment* to the *Dissenters*, but it shows too much Partiality in any one of the *Church of England* to be continually treating her Members *roughly*, and smoothing over her profess'd *Enemies*. That Conduct I am sure ought to be chang'd in some great Men, but I shall not expect it, 'till the *Leopard* changes its Spots?

The next Distinction of the *Low Church Men* consists in that great Difference they made between the *Dissenters* and *Papists*. The one your Lordship considers as a *Handful of Men*, not capable of doing us much *Mischief*. But we know by woful Experience, that their *Numbers* are great, their Capacity of doing *Mischief* extraordinary, and were but their Abilities and

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Opportunities answerable to their Will, we can't help thinking that they would serve us as they have done before. But if according to your Lordship they are capable of doing us some Mischief, you can't blame us for consulting for our own Security, and endeavouring to prevent even that Mischief which they are able to do. But your Lordship will never be taken for a *faithful Spy*, if you make the Number of our Enemies on that side so few as a *handful*; tho' I must own it is a good Reason for you to withdraw that powerful Opposition which you might make against them. But what Notion has your Lordship on the contrary of *Popery*? Why, *That is to be consider'd not only with Relation to the many Opinions and Practices held by them, such as Transubstantiation, Purgatory, and the worshipping Saints and Images. They are perswaded that these are false and ill-grounded, but they can easily bear with them, as they do with other Errors. But they consider Popery as a Conspiracy against the Liberty and Peace of Mankind, on design to engross the Wealth of the World into their Hands.* Whatever your Lordship and the Low Church Men think, I believe that no true Sons of the Church of England can easily bear with

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Transubstantiation, Purgatory, &c. If you are persuaded that these *Doctrines* are false and ill grounded, could your Conscience bear with them easily? Yes, for that is not your Lordship's Reason against them, but that *they design to engross the Wealth* of the World. So that according to your Lordship's Argument, were you but to have a share of their Wealth, you could in Conscience immediately turn Papist, and bear a *Cardinal's Cap* as easily as a *Mitre*. It is not then upon any *spiritual*, but *temporal* Account that you think Popery ought to be opposed, your Reason, Senses, and the *Scripture*, might be renounc'd, if they would not make you a *Slave*, or take away your *Revenues*. It was always the Opinion of the *Church*, that rather than admit of any Alteration in the Fundamentals of the *Christian Religion*, or recede from the *Doctrines* of the *Scripture*, her Members ought to endure any *Persecution*, even to Loss of Liberty, or Life; but the *Low Church Men* are so much for securing their *Property*, that they care not what becomes of their Souls. And now my Lord, I may well say in your own Words, that *Politicks and Party* have eat out among some of us, not only *Study and Learning*, but that which is the

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only thing, that is more valuable, a true Sense of Religion, with a sincere Zeal for which the Son of God both lived and died; and to which those who are received into Holy Orders vowed to dedicate their Lives and Labours. If this be a Principle of the Low Church-Men, I pray that my Soul may never enter into their Secrets; and I am bound to thank your Lordship for the discovery you have made to the World of their Opinions.

As to the other Parts of the Character of the Low Church-Men, which are only in Opposition to some Notions of particular Persons, and not held by any Number of those who are called the *High-Church*, let the Maintainers of those Doctrines answer for them, and let not any unjust Consequence be drawn from thence upon the Whole Body. I only observe, that tho' your Lordship may condemn them as false, yet according to your own Allowance of *private Judgment in Matters of Religion*, they are at liberty to assert and maintain these Doctrines. To deny meerly, is not to disprove; and I can't help taking notice, that this Part of the *Low Church Creed* depends wholly upon *Negatives*. If there are in these any steps towards Popery, consider what near-

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er advances your Lordship has made to it, by declaring, in the foregoing Head, with what patience you could bear upon occasion the more palpable *Errors* of that *Church*. That great *Beam* in your own *Eye* which hinder'd you from seeing the formidable Number of *Dissenters*, and the grossest *Errors* of *Popery*; must first be *pulled out* before you will be thought a proper Distinguisher to *pluck* the *Moat* out of the *Eyes* of your *Brethren*.

It signifies but little after this to tell us the old Tale of an unfortunate *Prince*, who, by your Lordship's leave, could not be said to be *Educated among us*, since at a *Time* when he was able to think for himself, and upon which the fixing of our Resolutions and Opinions generally depends, he was obliged, by the *Saints* and *Low Church-Men* of those Days, to *wander long beyond Sea*, and was exposed to the Danger of being made an unhappy Convert. We agree with your Lordship, that we can *expect no less from him who calls himself his Son*; but indeed we expect nothing at all from him, since we can't perceive by what means he should ever endanger either the *Church*, or our Liberties. If your Lordship, by any private Intelligence, is acquainted
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with any such design, you are obliged to produce it ; but if it be no more than the general Scheme of the *Extirpation of Heresy*, held by that Church, we neither question the Endeavours of a gracious Sovereign, a sagacious Ministry, and a truly zealous Clergy, to obviate any such Attempt.

Be easy, my Lord, and disturb not the Peace of your old Age with vain and imaginary Fears of taking the other turn to *Holland*, and sharing in a Second *Revolution*. You are likely to enjoy a good Bishoprick as long as you live, and, I dare say, you will not die a *Martyr* for your *Religion* ; if the worst comes, the *Roman Catholics* you know are not against Episcopal *Sees*.

But why should you excuse yourself from giving a Character of the *High Church-Men*? Why truly, *because you know too little to tell what their Maxims and Views are*. You were once, my Lord, acquainted with the Principles, tho' not with the *Name* ; and knew how to carry their Doctrines as high as the best of them, by which we may perceive that you understand how to suit your *Principles* as well as your *Prefaces*, to the *Times*. You have always had a very
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tender regard for your *self*, and I find that you can't help mixing something Personal in every thing you write, *Speeches, Sermons, Political Pamphlets, and Prefaces*. You have given us, in your own Defence, a bold Imitation of what the *Apostle* called *Folly*; you expostulate pathetically with us upon your own Merit, *comparing your self with others*. It is a noble Appeal indeed: And because your Lordship seems to Triumph in it, I will beg leave to add a few other Particulars in the same strain which you have omitted: *What have other Bishops done to express their Zeal for the Church, &c. that I have not done?* Have I not traced the first Steps of the Reformation, and urgently recommended the Necessity of a farther and *purser* Reformation? Have I not, on this Occasion, *been instant in season, and out of season?* *Ye are Witnesses*. Have I not strenuously pleaded for that most Christian Scheme of including all Sects within the Pale of the Church, and was not that *Love and Universal Charity?* Have not I endeavour'd to prove the Revolution a Right of * *Conquest*, and

* His Lordship writ a Book, intituled, *King William Conquerour; which was Burnt*.

set up a Title which every Body disown'd? Are not then my *Religion*, and my *Politics*, both of a piece, and have I not fought with *New Weapons* both for God and Man? So that I may say, *What have I done, or what have I left undone to Merit the unkind Returns I meet with?* What is there either in the Manner of my *Living*, or the Course of my *Writings*, which ought to be excepted against?

After such an Apology as this, my Lord, you may well bid defiance both to Writers and Readers, and call a *Cloud of Witnesses*, who can easily prove the Truth of your Assertions. You may, with a Mouthful of *Bitterness*, exclaim against *Calumny*, and take your Revenge upon the World in that very way which you have condemn'd. However, to do your Lordship Justice, you begin now to soften a little, and speak tenderly of the *Nonjurors*, and, I hope, they will return their Compliment, by saying your *Passions* and *Frailties* too are to be lamented, and gently censured.

Tho' I can't tell whether they are much obliged to you, since you have spoke kindly of all *Opinions* and *Religions* in their turn; and, it is to be hoped, that before you go off the Stage, you

you will give even the *High Church of England* a favourable Word.

This, my Lord, we expect, and we heartily lament your *Frailty* for not doing it before ; but we depend upon it, as your last *Act*, before you go to the *Regions of Peace and Love*. Then we commonly remember things that we had forgot half our Life before ; and it is but *Charity* to think your Lordship will do some time or other like the rest of the World.

But tho' the *Nonjurors* find some Favour in your Eyes, you are highly incens'd against the *Occasional Conformists* ; for Men to take Oaths against their Consciences, and in hope to compensate for that, their acting contrary to them, is of so monstrous a Nature, that our Language does not afford Words black enough to set out its Deformity. Our Language, my Lord, has many black Words, and you can find them out upon occasion ; yet, I do affirm with your Lordship, tho' I have read your Works carefully, that I can't find any, even there, sufficiently expressive of such an Impiety. *Prevarication*, and *Equivocation*, which frequently occur in your Writings, are

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not half *black enough*, and yet the Sin is frequent ; but I will not say who is an *Instance* of it. The *Prophet* did not dare to tell *David*, *Thou art the Man* ; till he had brought him to condemn himself by a *Parable* : But I am not at leisure to make one at present, and if I did do it with Success, I know some People *black enough* to equivocate even their *own Words* away.—But not to insist on that,

I beg the Favour of your Lordship to inform us in Opposition to whom you drew that fine Picture of Her *late Majesty*, and give us some Reasons for saying, That our *present Condition* is a *distracted, if not a desperate State*. I believe no true *Britain* can despair under so Gracious and Good a *Sovereign* ; but they who intend to *carry our Constitution on to Perfection*, must make it *imperfect*, or else they could have no work, nothing to busie their Heads, or employ their Hands. We have abundance of *State Empiricks*, we know, my Lord, who would fain prove us in a *Frenzy*, that they may have the Opportunity of curing us ; but we must be *desperate* indeed, if ever we trust our selves in
their

their Hands. We know the Course too well to try it again; more *Bleeding*, fresh *Leeches*, a continual *War*, a *General* for *Life*, and all our *Lives* for our *General*.

I entirely agree with your Lordship, that the *Bishops* ought to *humble themselves before God*, tho' we may differ a little in our Reasons for that Humiliation. They *ought to mourn in secret for their Sins*, and not *blow a Trumpet* either when they repent of their bad Deeds, or are designing good ones; a Method which I find your Lordship does not take, since you publish your *Mourning*s to the World: And if you proceed still in that way, I expect nothing (as Matters stand at present) but a *Chapter of Lamentations* every Week. The End of all this is truly Christian, to implore the Blessing of God, and avert his Judgments; and if we were near what your Lordship calls the *last Extremities*, we ought to pray the more fervently for a *Deliverance*. It is true, God has deliver'd us in many Instances, but are we now near the *last Extremities*? Not, to quarrel with so good a Judge of Stile upon a *Tautology*, let us only view

what Reason you give us to think we are in such a Condition. All that we can find is, that the *Appearance* of a *Peace* is *formidable* ; and, that the King of *France* will by that have such an *Accumulation* of *Power* and *Treasure*, that nothing, *humanly speaking*, can stand in his way. Your Lordship knows very little of the State of the present *Peace*, if you think that he must necessarily grow into the *Power* you mention: The same Opposers will still, upon any such View, be in his way; and *humanly speaking*, it is impossible for an exhausted Kingdom, after so long a War, and so many Losses, to be in a short time formidable again. But your Lordship will, I perceive, confine the Expression of *humanly speaking* to a single Person, or an envious Party, and then indeed it will do your Business. You go on and say, That a *Prince* is not to be trusted who has broken *Oaths*, and *Edicts*, and then we must according to your Scheme have a perpetual War? But I desire your Lordship would think once more, what Scandal you fling on her Majesty's Administration, by affirming that a *Great Alliance* is quite dissolved. Is a publick In-

vitation

vitation to a Treaty, a joint Concurrence
 in the Method, and Terms of Peace, a
 Dissolution of an *Alliance*? I imagine that
 this is an Instance rather of a stronger
Union; but it is to no purpose with you,
 it is and must be an *avow'd departing*
from the Sacred Ties of Treaties and Alli-
ances, and the Scripture it self must be
 abus'd in order to prove Her *Majesty* and
 our Nation guilty of *Treachery*. Your
 Lordship may proceed and denounce
 more Woes, without either Reason, or
 Pity, without a Sense of perverting the
 Sacred Text, and wire-drawing Religi-
 on into Politicks. You may apply the
 Character of the Devil to the *King of*
France, tho' you have taken the *roaring*
Quality to your self.

To conclude, my Lord, I think that I
 have proved what I intended, That there
 are many Things false in Fact in your
 Preface, and many unfair Consequences
 drawn; and I desire you would be
 pleas'd to clear your self from them, ei-
 ther by retracting them, or proving
 them true. Remember the Woe against
 false Teachers, and Sowers of Sedition,
 and every one will then join with you,
 and pray for a Deliverance from all
 Sedi-

*Sedition, privy Conspiracy and Rebellion,
from all false Doctrine, Heresie, and
Schism, from Hardness of Heart, and
Contempt (and Perversion) of God's Word
and Commandment.*

I remain

Your Lordship's, &c.

F I N I S.

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